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"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Vol. IV

SOUTH SEA ISLANDS.

MISSION AT OTAHEITE.

(Concluded from page 420.)

The most important events related in the conclusion of this interesting history of Otaheite, have already appeared in our publication. But the story will bear repeating; and since we have many new subscribers who have probably heard but a part of the wonderful things which God hath wrought in bringing about the birth day of a nation, we shall continue the narrative.

Pomare was now by universal consent restored to the government of Otaheite and its dependencies; and he immediately appointed in the several districts, chiefs friendly to Christianity, and some of whom had long been among the number of praying people. The consequence was the entire abolition of idolatry at Otaheite and Eimeo, together with the small islands of Tapua Manu and Tetaroa; all of which became at once in profession *Christian islands*. The gods were destroyed; the morais demolished; human sacrifices and infant murder done away; and the people every where began to call upon the missionaries to come and teach them.

Nor was the delightful revolution confined to those limits. The principal chief of the Leeward islands soon publicly renounced idolatry. His example was followed by most of the other chiefs, and a large majority of the people throughout Haahaine, Raiatea, Taha and Borabora. Two chiefs of Borabora, Tefaaroa and Mai, distinguished themselves by their zeal in destroying idols, and erecting a place of worship for the true God. They sent frequent messages to the missionaries requesting help; and one of them seconded his appeal by the powerful argument, that *Jesus Christ and his Apostles did not confine their instructions to one place or country.*

Tefaaroa even went on a kind of mission to a small neighbouring island, Marua, and recounted to the chiefs the particulars of the great changes, which had taken place in the other islands. Moved by this intelligence, and by the arguments of Tefaaroa, the chiefs resolved to renounce idolatry; and immediately proceeded to destroy the idols in every part of the island, and join in the general cry for instruction in the new religion. In this connexion may likewise be mentioned, the exertions of some natives in the Paumotu islands, (a group forty or fifty leagues to the eastward of Otaheite) whose inhabitants were sunk in the lowest depths of superstition, and immersed in the most abominable vices. Some of them being at Otaheite witnessed the downfall of idolatry; and having been instructed by the missionaries returned to impart the knowledge of salvation to their countrymen. One of them, Moorea, in particular, was able to read, and had prayed publicly in some of the native prayer meetings. By his zealous exertions the whole island of Anaa, except the district of which he was a native, soon renounced heathenism. Thus even the converts from idolatry, began to catch the missionary spirit.*

* An instance of this is happily noticed by one of the missionaries lately gone out. "On the 22d of April (1817) says Mr. Ormond, two canoes, bound to Chain Island, came alongside our ship, full of natives. Many of them jumped into the water, and came on board. After a little while, a native of the island, who belonged to our ship, introduced to my notice one whom he designated as a Missionary. On enquiry, I found that he was sent by Pomare Ari to teach the people of Chain Island to read and write. My heart leaped for joy at the sight of a native of the Southern Isles, who had left his country to teach the unlettered tribes of a distant island what he knew of the word of God. No longer can the south keep back, when the inhabitants thus begin

During these events of prodigious interest, Pomare exhibited himself a great man and zealous Christian. Frequent did he go round the islands preaching as an Apostle. The following extract of a letter, which he sent the missionaries with his household gods, will best show the state of his mind.

FRIENDS,

May you be saved by Jehovah, and Jesus Christ our Saviour. This is my speech to you my friends. — I wish you to send those idols to Britane for the Missionary Society, that they may know the likeness of the gods that Tahiti worshipped. Those were my own idols, belonging to our family from the time of *Taaroamanahune** even to *Vairaatoo*† and when he died he left them with me. And now, having been made acquainted with the true God, with Jehovah, *He is my God*, and when this body of mine shall be desolved in death, may the Three-One save me! And this is my shelter, my close hiding place, even from the anger of Jehovah. When he looks upon me, I will hide me at the feet of Jesus Christ the Saviour, that I may escape. *I feel pleasure and satisfaction in my mind; I rejoice, I praise Jehovah*, that he hath made known his word unto me. I should have gone to destruction if Jehovah had not interposed. Many have died, and are gone to destruction, kings and common people; they died without knowing any thing of the true God; and now, when it came to the small remainder of the people, Jehovah hath been pleased to make known his word, and we are made acquainted with his good word, made acquainted with the deception of the false gods, with all that is evil and false. The true God Jehovah, it was he that made us acquainted with these things. It

to burst their own chains."—*Mr. Orsmond's Journal of his Voyage from Port Jackson to Eimeo.*

* *Taaroamanahune* lived some ages ago, and was one of the ancestors of Pomare's family.

† *Vairaatoo*, one of the names of old Pomare, the king's father, who though a friend to the missionaries, was yet a most zealous advocate for the gods and the old religion.

was you that taught us; but the words, the knowledge, was from Jehovah. *It is because of this that I rejoice*, and I pray to Jehovah, that he may increase my abhorrence of every evil way. The Three One, He it is that can make the love of sin to cease; we cannot effect it; it is the work of God to cause evil things to be cast off, and the love of them to cease.

That principal idol, that has the red feathers of the Otuu, Temeharo,‡ that is his name, look you, you may know it by the red feathers; that was Vairaatoo's one god, and those feather's were from the ship of Lieutenant Watts;§ it was Vairaatoo that set himself about the idols. If you think proper, you may burn them all in the fire; or if you like, send them to your country, for the inspection of the people of Europe, that they may satisfy their curiosity, and know Tahiti's foolish gods!

May you be saved, my friends, by Jehovah, and Jesus Christ the only Saviour, by whom we sinners can be saved.

POMARE, King of Tahiti, &c. &c.
Tahiti Motuta, Feb. 19, 1816.

The mission has lately been strengthened by the addition of ten missionaries. It continues to prosper. The late accounts state that in Eimeo alone 1200 have embraced Christianity, and nearly 4000 in the Society islands. If this be correct the whole number in all the islands cannot be less than 7000. In the different districts, eighty four houses have been erected for public worship; and the Sabbath is every where regarded with much strictness.|| The mission-

‡ Temeharo was one of the principal family gods of the royal family of Tahiti; but Oro was the principal national god, and to him alone human sacrifices were offered, at least in modern times. Temeharo is said to have a brother called Tia: these were famous men deified after their death.

§ Lieutenant Watts visited Tahiti in the *Lady Penrhyn*, 1788.

|| When Mr. Crook with his family arrived in the *Active*, on the coast of Oiaheite, they were much surprised, that not a single native could be seen all along the shore, as the vessel

aries preach at different places to congregations of from four to seven hundred,* and where there is not preaching the natives collect for worship by themselves, not only on the Sabbath, but every Wednesday evening, and in many places on the first Monday of every month. There are already in circulation about 400 copies of the Old Testament history, and 400 of the New, which is an abridgement of the Evangelists, and part of the Acts.

sailed; nor could they perceive any smoke arising from their dwellings. This excited in the mind of Mr. Crook and others a painful suspicion, that the island had been subdued, and all the inhabitants cut off in the war. In the midst of this agitation of mind, one of the sailors, an Otaheitan, who left Port Jackson in the *Active*, observed, that the natives were keeping the Sabbath day; that of late, they did no kind of work; nor went out of their houses, except to worship God; and that the whole day was employed in religious worship or in teaching one another to read. At length the vessel came to anchor in Matavia bay; but not a native made his appearance until Monday morning; when great numbers repaired to the brig, bringing with them their usual testimonies of hospitality, of food and fruits of all kinds, with other presents of cloth, &c. They were highly pleased and thankful to God, that he had sent another teacher among them, and fully satisfied all on board, that they had been observing the Sabbath."—*Letter of Mr. R. Hassall, of Parramatta.*

* "Early this morning (says Mr. Ellis, on the first Sabbath after his arrival) I attended the Brethren's prayer-meeting, and found it a profitable opportunity. I afterwards attended the native service. It had not commenced when I arrived at the place of worship; yet that and the enclosed ground around it were so crowded, that I could scarcely gain an entrance. The worship commenced by singing, when the praises of God were sounded by many of the native voices. Brother Davies offered up an extemporary prayer; then delivered a discourse, in a very affectionate manner, to about 700 hearers, and then concluded with prayer. So attentive were the hearers, so solemn and interesting the appearance of the congregation, such were the emotions of pleasure excited in my mind, that I felt quite overcome. I wished (by means of Mr. Crook as my interpreter) to tell them how happy I was to see them so engaged, and what joy it would afford the friends of Jesus Christ in England to know, that they had been made partakers of the blessings of Christianity, &c. but my feelings were too powerful for the attempt, and obliged me hastily to retire from this delightful scene."—*Journal of Mr. Ellis.*

They have likewise many chapters of St. Luke's Gospel in manuscript; and 1000 copies of a catechism printed for their use, which many hundred of them can perfectly repeat. About 5000 are able to read, and Pomare has issued orders that a school house be erected in every district in which those best instructed may teach others. A printing press was carried out by the last missionaries, and on the 30th of July 1817, they began to print the Tahitian spelling book. The king was present, and worked off the first three sheets. Although none have yet been baptized, and no regular churches established, the instances of real piety are represented to be numerous. Secret prayer is said to be generally practised.* The natives pant for instruction, and the eagerness has sometimes risen to impatience. "Make haste and learn the language, that you may be able to teach us," was the cry of the people to the newly arrived missionaries. Surely the isles wait for His law.

In contemplating this astonishing revolution, whose events are even now passing before our eyes with a magnitude and rapidity which almost bewilders and confounds the mind, we must say with new emphasis, "*What hath God wrought!*" Is it asked, *Hath a nation changed their gods?* We may point to the whole mass of inhabitants on eight islands, and reply, "*A nation hath been born in a day.*" Perhaps there is not a parallel on the annals of ecclesiastical history. In the early ages of Christianity, though great multitudes were converted, yet not a whole people; and it in after ages, when

* Mr. Crook mentions the following instance in his journal—*May 1, 1817*—A little before day break (says Mr. Crook) I met a blind man, who has been blind many years, coming out from the bushes, where he had been for private devotion. He desired me to stop and converse with him, as he said he wanted instruction. I found he was not ignorant of the way of salvation by Jesus Christ, and he appeared to be truly influenced by divine truth. This is certainly the case with multitudes in these islands."—*Mr. Crook's Journal.*

Christianity was corrupted, a tribe or nation was brought at once to profess it, this was generally by constraint; or if not, it was while they remained ignorant of what they professed. Here no force has been used, and the natives at least of Otaheite and Eimeo, have adopted a religion which has been preached to them almost twenty years; and which they have seen exemplified in the lives of the missionaries. It is to be expected that in this general change many have been carried along by the current, and are Christians only because Christianity is in vogue. As the chiefs were among the first to adopt the new religion, the converts have not generally been tried by persecutions; but if they should be, it is hoped, many of them would endure unto the end, and be saved.

At any rate, the good effected is vast. If we look simply at the abolishing of idolatry, at the same time considering what idolatry is—a systematic alienation of the heart from God, introducing every thing debasing, sensualizing, and polluting, we shall at once perceive that the benefit in this world is almost inestimable. Think of the horrid crimes of infanticide, of offering human sacrifices, of murdering all prisoners taken in war; think of all the abominable immoralities, not only permitted, but encouraged by their former religion; and then estimate, if you can, the happy effect on them as social beings, not to say religious, and destined to eternity, of that change, which, by the blessing of God, these natives have passed through.

The history of the mission is full of instruction. It most forcibly teaches that God will have the glory of his own work. "*Not by might or by power, but by my Spirit, saith the Lord.*" The attempt was first made with a splendid establishment. Thirty missionaries set out in a ship loaded with a profusion of articles to commence the work on an extensive scale, attracted the notice of the whole Christian world. Had success immediately followed, there would have been no trial of faith,

and there might have been some ground for boasting. Many circumstances might be mentioned as combining to cause a failure of the mission in the first year of its existence; those engaged in it were inexperienced in the work, they had to learn by losses; too many of them were illiterate men, occupied with a mechanical art, and not habituated to study or teaching; they had not sufficient character to have influence with the natives; they carried out too many articles of desire to the savages, and they filled the eye of their minds with the toys of this world, to the exclusion of heaven and its glory; the missionaries were not perfectly harmonious, had not wholly given themselves first to Christ, and then to one another: but after all, the want of more early success is to be ascribed to the sovereign will of God, for which we may perhaps discover one reason—"that no flesh should glory in his presence." When all human exertions had failed—when the mission had become a forlorn hope—when it was in effect relinquished, then God stepped in, and the work was accomplished. What active and zealous men had laboured in vain for years to effect, He did at once. He did it too at a time, when, in the language of the missionaries, "nothing appeared peculiarly suitable, neither in the measure used, nor in the circumstances of ourselves and of the islanders; but rather the contrary, on account of the unsettled state of the people, and afflictions among ourselves." Truly, "*unless the Lord build the house they labour in vain that build it.*"

From the [Lond.] Evangelical Magazine.

BIBLE SOCIETIES.

The establishment of the Bible Society at Paris has been the object of violent attack, in a periodical Journal by the Abbe La Menais. He asserts that the Bible Society is the last effort of an expiring sect. 'Bible Societies are societies of religious anarchy, which lead the way to political anarchy. Have we not then Jacobin

enough, must we also have Puritans? The audacious Reformers of the Christian religion did not themselves know what religion is. Luther did but change the unity of worship into a democracy of opinions.' Such are the modest terms in which this Christian priest sends forth accusations against a society which spreads abroad the Christianity of the Gospel in preference to that of the Church of Rome.

The *Electic Reviewer* justly observes, that 'if the Bible Society in France should excite as much animosity in that country as the British and Foreign Bible Society has done here, it is probable that there will be a sort of *second edition* in French, of that vituperative outcry and alarm which we have read in English; and that the Abbés and the Cures will need only to translate what has been invented, digested, and prepared by our Archdeacons, Rectors, and Curates. And we think some effort of ingenuity will then be called for on the part of these latter gentlemen, to make it apparent, that the very same arguments, the same prognostications, the same criminations, and comminations, taken up and repeated on the very same occasion by the professed defenders of the Roman faith, have not, in their own case, been dictated by the like feelings, and employed to subserve the same cause, namely, the old cause of Spiritual Usurpation. This plain fact, at least, will be manifest,—indeed it is already manifest, that the means and the style of attack which have served Protestant priests in their opposition to this Institution in England, are found to suit both the occasions and the tempers of Romish priests, for the same purpose, in France. We see that the Bible Society is bringing into union and co-operation men of different external professions, not only among its friends, but among its enemies. It is fast dividing the world, not according to names, but according to tempers.'

SWEDEN.

Dr. Henderson has informed the

Bible Society, that a Society for supplying the *Swedish navy* with Bibles, was formed at *Carlsrona*, on the 2nd of February, 1819. In consequence of a notice from the Governor, a respectable meeting was convened in the Town-hall, attended by the Governor, the Commanding Admiral, the Commandant of the town, &c. a number of officers, clergy, &c. Carlsrona is the Portsmouth of Sweden, the depot of nearly 20 sail of the line, and containing, beside other inhabitants, more than 7,000 persons belonging to the Admiralty. Dr. H. who had been happily instrumental in promoting this Society, promised them assistance from the British and Foreign Bible Society to the amount of 200*l*.

Several Bible Societies in Sweden flourish, and have already been productive of considerable moral effects.

RUSSIA.

From the speech of Prince Galitzen, Sept. 19, 1818, we copy the concluding paragraph:—

'The Russian Bible Society, upheld and perpetuated by the providence of God, and protected by a Christian monarch, is rapid in its growth, like a wide-spreading tree, planted beside fountains of waters. There now remains scarcely a single government in the Russia empire, in which Branch Societies do not already exist, and participate and co-operate with us in the work. The far distant regions of Siberia, where the rays of the natural sun are not sufficiently strong to melt the perpetual snows, have been visited by the rays of the grace of God, and begin to be beautified with the fruits of his Holy Word. Heathen tribes, ignorant of the Sacred Scriptures, discover a desire to possess them. Already the Jews, the Tartars, the Persians, the Calmucs, the Kirgesians, the Burjats, begin to read, in their own tongues, the wonderful works of God, or are thirsting after the Word of Life. Into the Karelian, and the Schuwasschian tongues, the Gospel of St. Matthew is already translated; the Molduini, the Cherinissi, the Voguli, the Ostiak, and the Samœds, have

become the objects of the benevolent concern of those who love the word of God; while many professed Christians have been awakened by the voice of the living God speaking to them in the Scriptures, begin to discover in themselves a something which requires nourishment no less than their bodies, and are eagerly stretching out their hands to obtain it.

A great work is carrying on by means of the Bible Society in Russia; and the labour necessary to accomplish it is not small. Let us, therefore, redouble our efforts. Let us cry to the Lord, who has sent to us the treasures of his own word, that he would strengthen our hands in this work, and give us increasing encouragement to persevere.

From the Missionary Register.

GAMBIER.

WITCH PALAVERS OF THE SUSOOS.

The following Extracts from the Journal of the Rev. J. S. Klein, give an affecting picture of some of those cruel superstitions by which the Natives are kept in bondage; and shew the advantage of having those among them who can teach them a better way.

July 25th, 1818.—A few nights ago a leopard, which has long been in this neighborhood, entered a house in Kapparoo, in which two boys lay sleeping under a mat. He sprung at them, and nearly scalped one of them; carrying away with him the piece of flesh along with the mat, the rustling of which probably alarmed him, and prevented his returning to the prey. Medicine was immediately applied to the wound.

The next day, however, the poor boy's hands and feet were tied, and his throat was about to be cut; when some persons interposed, and desired that the Palaver might previously be talked.

As soon as I heard of this cruel business, I sent Mr. Brunton, my Schoolmaster, to ask one of the principal men in the town to come to me; and I talked very seriously to him about the cruelty of killing the boy. I told him, that, as professed Bookmen, they ought to know that God had never

commanded any such thing. He had, indeed, commanded such persons as their "Dares" to be put to death, for they were the real witches who conversed with spirits, cast sand, &c. I told him that to kill a person in such a case as this, was directly contrary to the word of God; and that if they should do it, they would bring the wrath of God on them and their country; and that rather than they should bring innocent blood on themselves, I would redeem the boy, whether he were likely to live or die. He said he could do nothing himself, but he would speak to the Headman: but it being their fast moon, he could not at present call on me. The boy was, however, unbound; and Monge Demba was sent for to hold the Palaver. Persons were also dispatched to different places to consult the "Dares," sand casters, &c. in order to discover the witches.

July 31.—The poor boy, who was hurt by the leopard, has called on me every day, for some time. I suppose some one has informed him, that I am his friend. To day, with a mournful countenance, he told our children that some women said, that he ought either to be brought to the water-side and have his throat cut, or be tied all night in the town that the leopard might take him. I went out, and asked him what I could do for him. With tears he answered, "I want you to redeem me." I encouraged him not to fear; but to pray to God to be his friend.

Many Mahomedans who have come to Kapparoo about this and other Palavers, have called on me, with whom I have conversed very fully and freely on the subject. Such of them as belong to the Mandingo and other Mahomedan Countries, disapprove of these bloody prosecutions; but as they are strangers, they say, they are afraid of speaking their minds.

August 4, 1818.—Mr. Zeaca called to-day. I spoke to him respecting the boy. He said the boy was free, and could not be sold: he wished to send him to his father; but he must first find out the witches. I told him that

a leopard is a wild beast ; and that it is well known in every country, that, when he is hungry, he will seize either man or beast. He answered, "He will not catch a man, except the witch be in him."

August 7.—Monge Demba arrived. The rains being very heavy, I have not seen him. I have sent to him about the boy, but I understand that he is fully engaged in hearing the reports of his "Dures" and sand-casters. I hear that three men are also accused of being witches; and that they, together with the boy, designed to seize the Headman. How it was that they did not succeed I cannot learn.

August 10—Early this morning, Monge Demba called on me. I took the liberty of protesting against these Leopard Palavers. He heard me very patiently, and at length said, "Well; we must drop this Palaver." A respectable looking Bookman, who was with him, appeared much pleased with what I said; and confirmed it by repeating, "Nonde! Nonde!" "True! True!"

August 11.—I have heard that when Monge Demba returned to the town, he sent for Mr. Zeaca, and said, "We must give up this Palaver. White man speaks much against it, and says it is very bad; and no one can answer him. Therefore you must send the people home, and order that not another word be spoken about it." Some persons were very much displeased, but they did not dare to object. I and my wife were greatly rejoiced and thankful, for this termination of an affair which occasioned us considerable anxiety. We believe the accused persons to be as inoffensive as any in the country.

August 14.—To-day Monge Demba called on me again. He was remarkably cheerful and friendly. I thanked him for putting a stop to the Palaver. He said, if a stranger told him any thing he was about to do was wrong, and he persisted in it, it would be denying God; that is, refusing to obey him. I advised him to put an entire stop to these Witch Palaver,

and also to the trial by red-water. I told him that he ought to look out for a good Bookman, to read the Arabic Bible daily to him.

A day or two ago, the poor boy, who had so narrowly escaped the jaws of the leopard, and the knife of the murderer, placed himself opposite to me, and, for some time, surveyed me with sparkling eyes, and with every expression of delight and joy. It is universally believed that these four persons would have been killed, if I had not interposed. But I am inclined to think, that regard to the English Government, which has lately most happily been established in the Isles de Loss, has influenced Monge Demba's decision, as much as my arguments.

AMERICAN BOARD OF FOREIGN MISSIONS.

(Continued from page 424.)

Immediately after the last meeting of the Board, the resolution was decisively taken to send more Missionaries to Ceylon; and Messrs. Miron Winslow, Levi Spaulding and Henry Woodward, were appointed for the service.

On the 4th of November, at the Tabernacle Church in Salem, the individuals now named, and Mr. Pliny Fisk, were publicly set apart for the service of God in the Gospel of his Son among the heathen, by solemn ordination. In impressive tokens of the divine presence;—in a deep felt interest in the holy cause;—in a lively and exalted participation in the appropriate services; in union of sentiment and feeling, and the fellowship in the breaking of bread,—the occasion was equal to any, which your Committee had ever the privilege to witness.

The hope was entertained, that the three brethren designated for Ceylon, might be embarked in a few weeks after their ordination, and preparations for the purpose were actively put forward. No opportunity, however, was offered for conveyance to the field of their labours, until after the lapse of the winter and spring.

The delay was irksome; but Provi-

dence had a kind intention. Just in season to go at the time finally fixed upon, yet not without the necessity of great despatch in preparation, John Scudder, M. D. a young physician of good professional reputation and practice in the City of New-York, and of well established Christian character, after having long deliberated on the subject, came to the determination to make a sacrifice of his worldly prospects, and of all that could attach him to his native country, for the benefit of the heathen, and the glory of Christ. Being apprised of the expected departure of the three waiting Missionaries, he made a solemn offer of himself, his wife and child, to be sent with them to Ceylon.

Dr. Scudder had for several years entertained serious thoughts of the ministry; had addicted himself to the theological reading and study; and been accustomed to take a part in social religious exercises. It would, therefore, accord with his feelings and desires, to prosecute sacred studies, enjoying the aid of the brethren with whom he might be associated, during his passage and after his arrival, until it should be deemed proper for him to receive ordination; and, in the mean time, and ever afterwards, to hold his medical science and skill sacredly devoted, and to be employed as opportunity should be afforded, for the benevolent purposes of the Mission.

Desirable as it was, that the deeply deplorable breach, made by the removal of Mr. Warren from the Mission, from its hospital, and from the miserable multitudes to whom his medical practice promised to open the most hopeful access for the Gospel, should be supplied; your Committee could not but regard the offer of Dr. Scudder as signally providential. His testimonies were ample and satisfactory; and he was gratefully accepted.

On the 8th of June, the three ordained Missionaries, and the beloved physician, with their wives, having previously received the instructions, and the affectionate counsels and exhortations of the Committee, embark-

ed at Boston, on board the brig *Indus*, bound to Calcutta, but engaged provisionally to touch at Ceylon. It was a scene of sacred and melting tenderness; and while the parting hymn was sung, and the valedictory prayer was offered,—devoutly commending them to the grace of God for the holy and arduous service to which they were devoted,—a numerous assemblage of friends and spectators attested the deep sympathy and interest, with which their hearts were affected, by many tears. It may be hoped, that the fervent desires of many hearts are in gracious remembrance with Him, who rules the elements; and that within three or four weeks from this time, a scene scarcely less tender,—a scene not of parting but of meeting,—will be enjoyed in Ceylon.

The circumstances and operations of the Mission at Ceylon are considerably different from those at Bombay. As there has been extant for many years a good translation of the Scriptures into the Tamul or Malabarian, the common language of the northern part of Ceylon, where the Mission is established; our Missionaries there have no occasion to employ themselves in making a translation,—an arduous work, which occupies no inconsiderable portion of the time and laborious attention of our Bombay Mission. Nor have they yet at Ceylon got the Printing establishment into operation. They have a press and types, both Tamul and English,—and apparatus and paper; and in no long time, it is hoped, will have a sufficiency of hands for commencing the printing of the Scriptures and other books and tracts. An edition of the Tamul Scriptures is greatly needed; as are also other books for their schools, for distribution, and the various purposes of the Mission.

The labours of this Mission have consisted chiefly, hitherto, in preaching to the people, establishing and superintending schools, and instructing children in the family; with the necessary preparations for those important departments of labour.

At the three stations of the Bombay Mission, the brethren are in the midst of large cities, comprising in all not less than two hundred thousand souls; and throughout which they preach and distribute books and tracts to people in the streets, at their houses and temples, and different places of resort, as opportunities are afforded,—but without the satisfaction and advantage of stated places and regular assemblies. The Ceylon Mission is in a country of villages, where the people, though not thinly scattered, are yet very differently situated from those in crowded cities. In general they are less deeply immersed in the darkness and corruption of Paganism, and have more activity of intellect, more knowledge and more disposition to listen and inquire, than the mass of the Hindoos of Bombay.

Besides Tillipally and Batticotta, the two stations of the Mission, the brethren have six other large parishes under their particular care: Malla-gum, Milette and Panditeripo, belonging to the Tillipally station; and Changane, Oodooville and Manepy, belonging to the station of Batticotta.

In these parishes, as formerly reported, there are ancient church buildings and glebes, which our Missionaries have been permitted to occupy, and which, after considerable expense in repairs, are of great advantage to the Mission. And within these parishes chiefly, though not solely, the brethren have bestowed their labours and attentions; making their circuits from week to week, for preaching, visiting the schools, and the various purposes of the Mission.

For a considerable time, they would of course preach to the native people only by interpreters; but now, for more than a year, both Mr. Poor and Mr. Meigs have been able to preach in the language of the country.

The instruction of children, however, has been with them, from the beginning, an object of very earnest attention. They early took the resolution to establish schools in all the parishes under their care, the super-

intendence of which should be assigned in divisions to the several brethren of the Mission; and to extend the system to as great an amplitude, as they should find themselves able. But their operations have been retarded to the afflictive dispensations towards Messrs. Warren and Richards.

The total number of pupils under the care of Mr. Meigs at this time, is not in any of the communications so definitely given. In September, however, two months earlier, he had five schools—four in Batticotta and one at Changane; and was intending soon to establish others in Manepy and Oodooville.

It may be pretty safely estimated, that at the close of the year 1818, the period to which the present Report brings down the history of the Mission, the total number of pupils in the schools, belonging to the two stations, was about seven hundred.

Highly gratifying, also, is the success in obtaining children to be held under the special care of the Missionaries, and brought up in the nurture and admonition of the Lord, in their families. In Mr. Poor's there were, at the last dates, twenty four native boys; to whom, or the most of whom, select names were given, denoting them as the beneficiaries, respectively, of particular societies or individuals in this country; and of whom, as to their minds, their behaviour, and their improvement, very pleasing accounts are given. The number in Mr. Meig's family is not stated; but would seem, from facts and circumstances incidentally mentioned, to be considerable, and fast increasing.

The journals and letters of Messrs. Meigs and Poor, (extracts from which we have heretofore published) afford ample evidence that the brethren of this Mission have been laborious in their work, and much reason to hope that their zealous labours will not be in vain in the Lord. When joined by those, who are now on their passage, the Mission will be strengthened, its schools may be multiplied, and its operations extended.

Supyen, the interesting youth noticed at some length in the Report of the last year, was, at the time of the latest dates, upon the coast of the neighbouring peninsula, still suffering from persecution, but apparently steadfast in the faith. Of Maleappa it may reasonably be hoped, that he will not only prove himself to have been made a partaker of the grace of the Gospel, but also be a helper to the Mission and a blessing to the heathen. Mention is made in the letters and journals, of one or two others, hopefully turned from darkness unto light; and of a prevailing conviction on the minds of not a few, that their idolatrous system is vanity and a lie.

(To be continued.)

REVIVALS OF RELIGION.

When Christians become cold and stupid in religion, or what is still worse, lukewarm, they are apt to think that God has ceased to be gracious, and has wholly withdrawn the influences of His Spirit from the earth. They see others around them, also asleep, and conclude that the whole world are as stupid as their own hearts. In this way they become discouraged, and cease to pray when their prayers are most needed. Perhaps God is pouring out His Spirit on some destitute places, or blessing a single sermon of a missionary to the conversion of sinners, in answer to your prayers; and perhaps your prayers are doing much good that you will never hear of till the day of judgement. Pray then without ceasing.

A correspondent in Smyrna, N. Y. states, that "a great and glorious work of grace has recently commenced in that place and Sherburn. About 100 have been added to the Congregational Church in Utica, the fruits of the late revival in that place.

We add the following Postscript of a Letter from a friend.—"Our God is doing great things in Cooperstown. The work is quite extensive; 58 now stand propounded for admission to the Presbyterian Church the 2d Sabbath of this month. May the Lord still continue his good work, to the glory of his grace, in Christ Jesus our Lord."

Extract of a letter to the Editor, from a distant Correspondent.

Eighteen years of my life was spent in that place, (a town in Connecticut) as a Minister of Jesus Christ: but I am now situated in a far distant region, in this infant country, not long since considered as the wilderness of

the State of New-York—almost two hundred and fifty miles west of Albany. This county, (Genessee) in which I am, contains many inhabitants; but most of our towns are new, the inhabitants are poor, and Ministers very few—not more than five or six settled in this large county. I came here, with a persuasion that here was a weak place in the wall of Zion which needed help; but in a great degree have my hopes been cut off: for in a few years my health and strength have failed, so that for a year past I have preached but occasionally: and being now so far advanced in life, have little expectation of doing much more: still my hearty desire and prayer to God is, that Zion may be built up.

Having in the course of the year past, obtained (by loan) the favour of reading the Religious Intelligencer, which has been such a feast to my mind, that I know not how to deny myself the privilege of taking it, and becoming a weekly reader any longer. My sincere wish is, that thousands and tens of thousands more of that and similar publications, may be spread abroad among the people. I believe they would answer the end of Tracts, in a very preeminent degree. They are calculated to catch the attention of many, while they infuse moral instruction into the mind, and kindle a flame of Missionary ardor in the soul. Our people, in this quarter, greatly need the information which is given in such publications.

Religion is at a very low ebb—no special revivals of late any where near: vice lifts up its head and steps forth with awful strides. We have a general assortment of preaching, some good and some bad—some true and some false. Some of our preachers, are, I believe, the ministers of Christ, and some are ministers of darkness: the war between Jesus Christ and Satan has found its way into these regions.—There are some warm friends on both sides: but the friends of the Redeemer are greatly encouraged from what is doing in the present day. The Lord is doing wonders among the na

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ions!—Truly we may say, "it is a day of wonders!"

To the Editor of the Religious Intelligencer.

The following Communication from the Rev. Mr. PITKIN, in the state of Ohio, will be read with interest.

DEAR SIR—It is pleasant and profitable to record the wonderful goodness of God in the awakening and quickening influences of his Spirit. We believe the time is hastening on, when the Intelligencer and other messengers of good tidings, will be more richly stored with such welcome news than they now are. But we must not despise the day of small things. Though we have to lament a criminal degree of spiritual barrenness in many places; yet it is our privilege to rejoice in occasional earnestness, that, according to prophecy, under the prosperous and triumphant reign of Messiah, "The wilderness and the solitary place shall be glad."

The progress of religion in this section of our country generally, under the fostering care of the Connecticut Missionary Society, is such as clearly to evince the immense benefit of Missionary exertions. It is now about twenty years since the settlements in New Connecticut were commenced. Missionaries were employed here in the infancy of these settlements. By these means the hands of pious individuals were strengthened in holding up religious meetings on the Sabbath, and others felt the salutary restraints of religion, who would otherwise have openly trampled upon the sacred rites of this holy day; and in many instances they have become the subjects of renewing grace, and the firm supporters of religious order. Public religious worship is now regularly maintained on the Sabbath in most of our towns, and new churches are springing up at short intervals through the reserve. The whole number of churches of the Presbyterian or Congregational denomination cannot be less than about sixty. Some of these churches God has been graciously pleased to favor with copious effusions of his Holy

Spirit, and precious additions have been received from the world. Of such awakenings you have occasionally been enabled to give intelligence. I propose now to send you for publication some account of a recent work of divine grace in the town of Atwater.

The settlement in this town was begun at an early day; but unfortunately for a number of years there was no one disposed steadily to support public worship. A few of the inhabitants sometimes assembled and had reading meetings when there was no one to lead in prayer; and occasionally, by some one providentially with them, their reading was accompanied with prayer. But for a large proportion of the time, until within three years, they held no religious meetings. The Sabbath was of course very much profaned. Visiting and hunting were the common employment on this day of sacred rest; and some did not hesitate to pursue the common labors of the week. In this situation it was not strange that many contemplated with much satisfaction the idea that all will finally be saved. Very few in the place had any better hope than this, with respect to futurity.

Such being the state of things, the prospects of the settlement in Atwater were gloomy, and its best supporters were just ready to give up all hope. Providence, however, had good in store for that people, and in His own way he wrought deliverance. A number of pious families under His guidance, purchased and settled in the place. Religious meetings were immediately set up, and have since been regularly maintained. Unexpected numbers attended, even from the beginning, and a pleasing degree of solemnity was observed. When they were occasionally furnished with a Missionary sermon on Sabbath, their assemblies were full and attentive even in stormy uncomfortable weather.

On the 21st of March, 1818, a church was organized here consisting of eleven members, and one was admitted about a month after: nothing further, of special importance, occurred for several months.

Late in the fall and the beginning of winter, the attention of several in one part of the town was excited among the Methodist brethren in Deerfield. The good people in Atwater considered this as "the sound of a going in the tops of the mulberry trees," and were excited to bestir themselves. Conferences were appointed and stately attended. Some degree of life and engagedness appeared among Christians: thus they remained for several months. Early in the year 1819, however, the minds of some began to be more solemnized, and about the first of February it became evident that God was in the midst of them by the special operations of his Spirit. Instances of awakening were rapidly multiplied in many parts of the town. The excitement soon became general; and few houses remained through the principal parts of the settlement in which there were not more or less trembling under a sense of sin.

The latter part of February I visited the place on a Missionary circuit, not expecting to witness any thing unusual. I had been there a few weeks before, and departed with the gloomy prospect that the apparently rising cloud would blow over without any shower.

But how happy was my surprise: at the time appointed for meeting, the house was emphatically crowded, and during divine service I have rarely witnessed a more solemn stillness. Numbers were deeply affected, and all appeared unusually solemn. Nothing was to be heard in the assembly except here and there a deep sigh, as from a heart ready to burst. After the usual exercises of such meetings, the assembly were dismissed, but none were disposed to retire. A little pause ensued and I again addressed the assembly in some additional remarks, and called on a brother to pray. We sung again—all appeared reluctant still to retire. I was exhausted, and felt unable to continue the meeting, I proposed if any were inclined to assemble to meet them again in the morning; and they began with much

apparent reluctance to disperse—some went to the door and then turned back. I conversed freely with individuals.

Next morning a large number, for such a thin and scattered settlement, assembled at an early hour. After singing and prayer, I addressed them from these words: "Quench not the Spirit." All appeared solemn, and some much affected. Eight were at this time counted as hopeful converts. The work still continued to progress: new cases of conviction, and hope were frequent: a great degree of harmony, love, and zeal were apparent among professors of religion.

They were visited frequently by Missionaries, yet very few can refer to any sermon or conversation of ministers as the occasion of their awakening. There is, however, reason to believe that the preaching and conversation of Missionaries was, in the hand of God, a means of advancing the work and of enlightening those who were called into the Kingdom. It was an object of those who stately visited the place, to exhibit in their just light, the leading and distinguishing doctrines of the Gospel, and to enforce them as essential to a consistent view of the plan of salvation. This at first excited most bitter opposition; but as soon as new-born souls began to discern and distinguish spiritual objects, the humbling doctrines of the Cross were cordially embraced, as presenting the only ground of hope. Individuals have seen in a striking light the amazing depravity of the human heart, and been led to wonder at the exceedingly rich grace of God which brings salvation to such guilty creatures.

Among professors of religion during this awakening, there have been "great searchings of heart." Several, in view of past unfaithfulness, have for a season been filled with distress, like the most pungent conviction of awakened sinners. In one or two instances an old hope has been discarded as good for nothing, and a new one entertained.

A striking characteristic of this

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awakening is the revival of family prayers. A large proportion of the hopeful converts are heads of families, in the meridian of life. These have all erected the domestic altar, on which they daily offer the morning and evening sacrifice. And in a large section of the town, where a few years since it was perhaps entirely neglected, with few exceptions, we may say as we read of *Eimsa*, that there is now family prayer in every house.

As the fruit of this awakening, on the second Sabbath in May thirteen were admitted into the church, on examination, besides three with letters from other churches; and on the second Sabbath in August six more were received from the world. Thus within a few months, this little church of twelve members has been increased to thirty-four, among a population not exceeding two hundred souls. Several others still entertain hope, and will probably hereafter be gathered into the church. Christians are still in a measure alive, and walking in a good degree of harmony and love, are edified. Thus we tell of the rich grace and triumphs of the Cross. To God be all the praise and glory.

CALEB PITKIN.

Charlestown, (Ohio) Oct. 1, 1819.

From the Boston Recorder.

REVIVAL OF RELIGION AT SEA.

Mr. Willis.—The Captain of the *Exeter*, an India ship, just returned to Salem, after an absence of fourteen months, is preparing for your paper a minute account of a scene on board the ship, during his absence, for which I would open the way, by acknowledging the receipt of the following donations from the Captain and his men, to the New-England Tract Society; *Emanuel Gomes*, one of the men, one dollar; *Samuel N. Abbott*, do. five dollars; *Hershel Stoddard*, do. ten dollars; *Capt. William Lander*, to print the Tract, "*Sin no trifle*," twenty dollars. *Louis DWIGHT, Agent.*

To the Editor of the Recorder,

SIR,—As every circumstance relative to the advancement of the Redeemer's kingdom, is interesting to the friends of Zion, I have a desire to communicate through the medium of your paper, the wonderful dealings of God with a part of my crew, in my

late voyage from Salem to Batavia. During the first part of the voyage they appeared very light and vain in their lives and conversation, until it pleased God, on the 14th February last, to awaken the attention of one of the sailors by reading a sermon to mariners, preached by the Rev. Mr. Abbot, of Beverly. I was shortly made acquainted with the circumstance, by another of the sailors. It is impossible to describe the feelings which this information gave me. It appeared to me, however, that God was about to display his power among us. I immediately commenced a conversation with the one who informed me, and told him that I had heard that he too had once been the subject of serious impressions, but had grieved away the Spirit. I continued my discourse with him for some time, and he afterwards told me, that when I left speaking, he was about to ask me to desist, as he felt the load of guilt that hung on his conscience to be almost insupportable. From that time he was brought to realize his lost, ruined condition by nature, and to feel his need of a Saviour, and continued in a state bordering on despair, for about four weeks, when it pleased the Lord to make such discoveries to his mind, of the fullness and sufficiency there is in Christ, and enabled him to put such trust in him, that he could say, the Lord is my righteousness.

About ten days after the first was brought under concern of mind, it pleased God to touch the heart of another, by reading the life of Mrs. Newell. This, together with Mr. Abbott's sermons, made a powerful impression on his mind, and by reading a Tract, entitled, "*Am I a Christian?*" he was led carefully to examine himself, and comparing his life with the rule of duty it prescribed, he found that he fell far short. His mind was in darkness a considerable time, occasioned by his misapprehensions of the doctrine of the divine decrees. It was long before he could bow to the sovereignty of God, but at length his mind was re-

lieved by reading that command of our Lord to his Apostles, "Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptised shall be saved, and he that believeth not shall be damned." He was enabled from that time to discover such a beauty and harmony in the doctrines of the gospel, that he could cordially embrace them; and cheerfully surrender himself and his all to God.

About the 18th of February, another of the crew became very solemnly impressed with a sense of his vileness in the sight of a holy God. He expressed in very strong terms, his conviction of the entire depravity of his heart, and said that he never had such a discovery of it before. It was now evident to my mind that I was called to labor for the cause of Christ, among my ship's company, and I constantly endeavored to hold up to their view, the requirements of God's holy law, which we have all broken, and to state to them the necessity of being slain by it, before we can be made alive by the gospel of Christ. I endeavored to point them to the Lord Jesus Christ as the only refuge, to exalt him as the only Saviour, and to recommend his righteousness as the only fit clothing for our polluted souls. He went mourning a number of days, but at last, like the returning Prodigal, he was, by divine grace, made willing to return to his Heavenly Father's house. His mind became calm while reading 2 Cor. v. 1. "For we know that if this earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." He enjoyed great peace of mind, could attest to the preciousness of Christ, and felt an ardent and increasing desire to love, serve and obey him.

About the 19th of March, my cook, a colored man, became very much distressed in his mind, and seemed bowed down with a load of sin and guilt. I frequently conversed with him, and endeavored to point out to him the only refuge for lost, perishing sinners.

He was so much distressed as to be scarcely able to perform the ordinary duties of his station. He continued in that state for some time, but at length he was enabled to lay hold on Christ for pardon and eternal life. The word of God was now exceedingly precious to him, he could see an all sufficient fulness in Christ, and was made willing to cast himself on him, and received him as his all in all. The one whose attention was first called up, obtained relief in the same week, from this passage being set home with power to his mind, "The Lord our Righteousness."

Thus, during my voyage, five of my ship's company have, as I trust, been brought out of nature's darkness into the light and liberty of the gospel; a period of 8 months has elapsed since, and their walk and conversation has been uniformly such as to adorn the gospel of Christ; and I hope it will give encouragement to the children of God to pray more earnestly for the conversion of sailors.

Yours, &c. WM. LANDER.
Salem, Nov. 20, 1819.

From the Christian Spectator.
CHARITABLE SOCIETY OF WINDHAM COUNTY.

A Society, of the above denomination, was organized at Pomfret, Dec. 17th 1818, by a number of gentlemen, who assembled for that purpose, as delegates from their respective branch societies. Rev. Eliphalet Lyman, of Woodstock, preached on the occasion, from Mark, 16, 15. The society is composed of branches; which branches consist of those members who reside in a particular parish, or town, or such other limits as are found convenient. The branches "have liberty to be represented in all meetings of the society, by a delegation of one from every five members of each branch respectively." Any person, who signs the Constitution, and pays annually a sum not less than one dollar, is a member of the society: and any person, paying ten dollars at one time, becomes a life member. The members are allowed to designate the object, or objects, to which they wish to have their money appropriated.

The object of this society is to aid any, or all, of those benevolent institutions in our country, which are calculated to promote the cause of Christ. The first annual meeting of the society was holden at Westminster on the 1st Tuesday of June, 1819.

The following branches were represented, namely, Woodstock, Pomfret, Brooklyn, Westminster and Thomson. A sermon was delivered by Rev. James Porter, from Joshua, 13, 1. The officers chosen for the year ensuing, were, Rev. Eliphalet Lyman, President, Joseph Scarborough, Esq. Mr. Smith Wilkinson, and Rev. Erastus Larned, Vice Presidents, Rev. James Porter, Secretary, John H. Payson, Esq. Treasurer, Rev. Messrs. Daniel Dow and Samuel Backus, Deac. John Barstow, Capt. Moses Clark, and Deac. Job Williams, Directing Committee. The next annual meeting of the Society, will be held at Brooklyn on the first Tuesday of June, 1820, at 2 o'clock, P. M.

At the time of the late annual meeting of this Society, there were nearly two hundred dollars in the treasury. This sum is devoted to a variety of objects, such as Foreign Missions, Domestic Missions, American Bible Society, Connecticut Bible Society, Yale College Education Society, Connecticut Asylum for the Deaf and Dumb, &c. This Society is yet in its infancy, and cannot boast of great things. It is to be hoped, however, that, under the fostering care of heaven, its operations will be greatly enlarged and increased, by the formation of branch Societies in all parts of the county, and by the increasing exertion and patronage of its present supporters.

JAMES PORTER, *Secretary.*

SYNOD OF SOUTH-CAROLINA AND GEORGIA.

The Synod of South-Carolina and Georgia, at their last session, have expressed their interest and solicitude for the spiritual welfare of the poor benighted Creek Indians, in adopting measures, which if properly executed, will dispel the gross darkness with which they had been long covered. That respectable body has organized and constituted a *Missionary Society*, and have resolved to send an agent to this neglected tribe of Indians, to ascertain the best means of introducing instruction and religion amongst them. From his report they hope to be enabled to adopt measures of promoting schools for their education; and to engage with efficiency, in dispensing light and salvation through the medium of missionaries.

The Synod are encouraged to engage in this good work, which has been much too long neglected, from the great and extensive liberality which our citizens have displayed, in contributing to the aid of Foreign Mis-

sions. If so much has been done for the conversion of the heathen, of the east, certainly our poor, sinful, degraded and benighted savages, who are perishing for lack of knowledge in our own land, will not be neglected. We cannot but cherish the hope, that their condition, truly deplorable as it is, will not only excite compassion, but prompt every Christian, every philanthropist, and every good citizen, to contribute some aid and relief, to objects which have such claims upon their benevolence. While Christians and professors unite their prayers for the extension of the Redeemer's kingdom—they cannot consistently withhold the means of giving efficacy to their petitions.

COLONIZATION SOCIETY.

The Society for the Colonization of Africans, notwithstanding it has been compelled to encounter such strong opposition, still proceeds in the accomplishment of its object. The President of the United States has, as we understand, agreed to appoint two agents, to reside on the coast of Africa, for the purpose of taking care of, and of making provision for the captured Africans. A public armed vessel will sail from the port of New-York, in about three weeks, for the purpose of transporting the agents to the coast of Africa, and some further measures will be adopted by the general government in aid of this plan.

On such subjects as these, imagination delights to riot. We have been the cause of taking these unhappy men from the land of their ancestors; men in whose veins may run the blood of Hannibal, by restoring them to the soil of Africa, improved with all the arts that dignify and adorn social life, we more than repair the injuries that we have done to the sable race; we plant the standard of our Redeemer on the shores of Africa; her sable sons were torn from thence, enveloped in all the darkness of ignorance; they are returned with minds radiant with the beams of intelligence; the spires

of their temples will shortly be seen glittering through the glooms of an African forests, and the woods resounding with the yells of savage beasts, will re-echo the praises of the living God. Agriculture will pour forth her redundant blessings in a climate so auspicious for her residence; commerce will waft these treasures to distant countries; rival universities will contend for literary pre eminence, and African poets, African orators, and African statesmen, will succeed in their splendid career.

In some distant day, when our heads are cold in dust, our posterity will point with an honest enthusiasm to this spectacle, and say, thus have Americans repaired the injuries they have done to the children of Africa.

[*Baltimore Chronicle.*]

LIVERPOOL TRACT SOCIETY.

We make a few extracts from the fifth Report. It is painful to see the usefulness of such benevolent Institutions as this and our New-England Tract Society abridged for want of funds. After stating the increasing demand for Religious Tracts, the Committee close with the following appeal:

Ever since the commencement of the Institution, those whom you have entrusted with its management have had to deplore the great inadequacy of their resources to the mighty object and the extended fields of operation that were presented to their view: and yet with a stated income never exceeding 120*l.* 1*s.* upwards of ONE MILLION of Religious Tracts have been issued from your Depository, and sent, as so many preachers of the Gospel, heralds of Salvation, in this world of ignorance and sin; so that they trust, when this circumstance shall have been duly considered, the Society will be esteemed worthy of greater confidence and larger funds than the public have hitherto placed at their disposal.

If to instruct the ignorant, to cheer the disconsolate, to relieve the wretched, to save the lost, be a work worthy the attention of an enlightened and benevolent mind, the Tract Society has all the claims which such ob-

jects can supply, on your liberal support. Your Tracts instruct the ignorant in the Sunday-school—in the factory—in the fields—in the mines—by the docks—and on the public way. Your Tracts enter the cottages of the poor—the chamber of disease—the cell of the condemned—and yield consolation and hope to the wretched and the dying: and, perhaps, in many instances, unknown to us, and which shall never be disclosed till eternity unveils them, they are made the means of saving knowledge and eternal life. Nor can your Committee deem it a fanciful, but an encouraging consideration, that since the formation of this Society there have been issued from its Depository at the rate of one Tract for every thousand of mankind; so that, supposing them translated in their different tongues, and every one read to an assembly of a thousand, they would have furnished instruction, on the most momentous subject, equal to the entire population of the globe. Then surely you exclaim, We have done enough! Oh, no! the work is but commenced, and the supply must be multiplied a thousand fold, ere each individual of the human race are furnished by your Society with a single Tract.

Seven candidates were lately examined by the Presbytery of Philadelphia preparatory to licensure and ordination to the gospel ministry. Mr. Charles Hodge, and Henry Cornish, a man of color, were, at the same time, licensed to preach the gospel, wheresoever, in the providence of God they should be called.

SLAVERY.

It is mentioned in letters from Havana, received at New-York, that in one day there arrived at that port no less than 598 slaves from Africa. Most of these, it is said, find the consummation of their servitude in the territories of the United States. What a degrading picture of human avarice and cruelty!—*Christian Watchman.*